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possible, and great stretches of country did not become waste-land or pasture-land, as was the case in Italy.

As artisans and artists the Carthaginians showed neither taste, originality, nor skill. In the early period they got their models and technique from Egypt, through the Oriental Phoenicians (*cf.* pp. 66, 86, 107, 198). Later, Greek influence from Sicily made itself felt, but Carthaginian figurines, the remains of their architecture, and the specimens of their work in the metals, in ivory, and in the precious stones, found in tombs, show that they had no skill in imitating their models.

Their primary interest was commerce. They learned foreign languages easily, adopted readily the manner of life of other peoples, were willing to live abroad, and were regarded by their contemporaries as shrewd and unscrupulous (*cf.* p. 112 ff.) The rapid development of their sea-going trade was materially assisted by the state, which opened foreign markets by force or by treaty arrangements. Where it was possible, Carthage forbade other peoples to participate in trade, and protected her colonies and shipping from pirates (*cf.* pp. 113-122). The Punic scarabs found in Etruscan tombs at Corneto show that the Carthaginians traded with Italy as early as the sixth century B.C. (*cf.* p. 148), and their mercantile enterprise survived the loss of their colonies (*cf.* p. 168).

Carthage contributed little of permanent value to civilization. She had no great writers. The books which her people read were written by Greeks (*cf.* p. 214). Even her navigators, for commercial reasons, kept their knowledge of geography to themselves (*cf.* p. 486). Her fondness for luxury did not stimulate art. Her principal contribution to ancient life lay in the fact that she prepared Africa for Roman civilization, and that the monotheistic and spiritual tendencies of her religion made the rapid spread of Christianity in Africa possible.

FRANK FROST ABBOTT.

BOOKS OF MEDIEVAL AND MODERN EUROPEAN HISTORY

History of Religions. By GEORGE FOOT MOORE, Professor of the History of Religion in Harvard University. Volume II. *Judaism, Christianity, Mohammedanism.* [International Theological Library.] (New York: Charles Scribner's Sons. 1919. Pp. xvi, 552. \$3.00.)

PROFESSOR MOORE limits his work to the religion of civilized peoples, and this second volume deals with "the three branches of monotheistic religion in Western Asia and Europe". Here, as in the first volume (1913), he exhibits a masterly power of condensation without sacrifice of lucid and interesting exposition, and a knowledge of the highest quality. This volume may fairly enough be estimated by the 279 pages devoted to Christianity, for all readers will be eager to see how Christianity appears in the framework of the General History of Religions.

As the preface explains, the purpose is not to furnish a sketch of the history of the Church or a history of Christian doctrine, but an outline history of the religion itself. The opening chapter conforms to this intention. Written with marked "objectivity", without dogmatic bias, almost with the tone of detachment, it gives a penetrating elucidation of the rise of the religion which only a really sympathetic intelligence could achieve. Nevertheless, beyond the period of origins we find hardly more than an extraordinarily skillful compendium of the story of the development of the Church institution, its dogmatic system, its ritual practices, its religious orders, its intellectual history, its relation to civil society; an excellent compression of what the best modern church historians mean to offer, with even less of the history of "the religion itself". The reason is obvious. The scale of the work did not allow Dr. Moore to carry throughout the kind of exposition with which he opened. Great personalities had to become names for the initiation of movements, their spiritual experience being crowded out by the need of chronicling the historical effects of it. St. Francis is a name for the originator of the Franciscan order. The great readjustment of the sixteenth century involves mention of Martin Luther. Just why Brother Martin precipitated such change hardly appears. Possibly restriction of space is not the only hampering factor here, for Luther's notions of justification and of faith are treated as notions of a logician engaged in scholastic argument. The rude genius of religious experience who reinaugurates the Pauline religious attitude and insight and emotion in a form which inevitably emancipated laymen from the sacerdotal dominion, this real Luther is hid from view. The scope of this digest certainly prevented the author from realizing his avowed intention. The compression must excuse a few minor details like the implication (p. 370) that the Unitarians of the Reformation century had not adopted the principle of toleration—but why indeed the statement (p. 361) that the Massachusetts colonists were Presbyterian in polity?

But grant a skill and accuracy void of any defect; add together in one volume or two a series of admirable historical abstracts—have we then a General History of Religion? It is convenient, it is necessary to have these perfect epitomes, but after this we need something more, something suggested by the now disused term "comparative religion". In the preface to the first volume (p. vii ff.), Moore reflected on the unity in diversity of religious evolutions. It is unfortunate that the detailed exposition should not constructively give us more of that comprehension. But even the individualizing account of Christianity itself might exhibit a deeper process. Is there not a series of tensions between the powerful ethical emphasis, due to Jesus and the Hebrew prophets before him, and the ritual sacramental interest developed from Paul and his Greek converts? Does not this explain the ever-repeated lay movements diverging from the sacerdotal form? Is there not tension between a Greek craving for intellectual construction and the fresh

stimulations of a religious consciousness not intellectual in its process? Is there not a tension between the Church accepting a place in the social structure and the passion for remolding society by visions of the reign of God? It is when the story goes deeper than the record of events and exhibits an historical process involving these interior dynamic factors that we arrive at a history "of the religion itself", and it is then that the analogies in other religions come plainly to view and possibly illustrate one common trend of evolutionary movement.

FRANCIS A. CHRISTIE.

Histoire de l'Internationalisme. Par CHRISTIAN L. LANGE. Tome I., *Jusqu'à la Paix de Westphalie, 1648.* [Publications de l'Institut Nobel Norvégien, tome IV.] (New York: G. P. Putnam's Sons; Christiania: H. Aschehoug. 1919. Pp. xv, 517.)

The League of Nations: the Principle and the Practice. Edited by STEPHEN PIERCE DUGGAN. (Boston: *Atlantic Monthly Press.* 1919. Pp. xvii, 357. \$2.50.)

MODERN internationalism, as Dr. Lange understands it, is based upon nationalism. It recognizes the value to society as a whole of the continued existence of groups formed along national lines. It encourages the federation of these groups. It favors self-determination, democratic movements, and the rights of minorities. It recognizes the importance of the economic factor, and is suspicious of groups that profit from armaments and protective tariffs. Any doubt of the correctness of this characterization would be dispelled by a perusal of the chapters contributed by American scholars to the book edited by Dr. Duggan, where all of these ideas appear, and most of them appear repeatedly.

Dr. Lange has set himself the task of tracing the evolution of this conception in the medieval and modern world. The peace movement, whether it has been critical, arguing from humanitarian, ethical, or utilitarian grounds, or positive, emphasizing the solidarity of the human race, he includes in his study only as it has contributed to the growth of the international idea. Institutions as such he excludes, his aim being the writing of a history of ideas.

What interests him in the ancient world is therefore its contribution of the idea of the fundamental unity of the human race, and the Roman tradition of political unity. What use the empire and the papacy made of the latter he needs little space to indicate. How organized Christianity left to the heretics the doctrine of non-resistance and took for itself the rôle of militancy he also sketches briefly, pointing out the origin of Roosevelt's doctrine of righteous war in the formulas worked out by Augustine and Aquinas. The greater part of the volume is devoted to a careful analysis of the writings of individual thinkers, and the extensive citations from works not easily obtainable are of great value. The author rescues Antonio Marini from undeserved obscurity,